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Editorial Notes.

The Bible doctrine of salvation by grace is exceedingly distasteful to the natural and unregenerate heart of man. Many men look upon it as absurd, regarding it as contrary to our inborn sense of Justice. The reason of this antagonism to what ought to be a source of joy and hope is, that sinful men refuse to believe in their lost condition on account of sin. They will not admit that they are helpless to make right what is wrong in themselves. They therefore insist upon the merit of their own deeds and claim that Divine Justice must award them some credit for these good deeds. But they are not willing to accept the verdict of Justice as to their evil deeds, much less to admit the total depravity of their natures. They cannot see that they are absolutely self-centred and that their lives are entirely at variance with God's will and purpose concerning them. *So complete is this bias to self* that all charitable and religious acts are selfish. The love of God fails to draw such men, except when it seems to further their own selfish desires and purposes. Whenever it crosses their purposes they are at once filled with resentment and even positive hatred of God's will. They can praise God for his goodness when He seems to further their plans for accumulating money. But when that love calls upon them to deal rightly with their fellow men, to disgorge ill-

gotten gains, to show favour to the poor and despised slaves of their greed or lust they at once reveal themselves in their true colours as men determined to have their own way in spite of God's law whether revealed in conscience or Holy Scripture.

And here it is that the teaching of God's Word reveals itself. True it does insist that men are "dead in sins" and must "be made alive" by the gracious exercise of Divine power. It also clearly insists that men are not saved *because* of any good in them but because of God's kindness revealed through Jesus Christ. Equally clear is the teaching that salvation from sin and death is due entirely to God's Sovereign Grace and not to man's meritorious deeds. And yet everywhere the Bible teaches the absolute necessity of a holy life and obedience to the law of God. The explanation lies in the fact that *God's Grace in Christ is life giving*. The heart renewed by the coming in of the Christ life by the Holy Spirit, is endowed with a new will so that henceforth it seeks to know and to do what God wills. This new life seeks to control the whole nature of man for the future and by the indwelling of the Spirit of God it succeeds in overcoming the motions of sin in the old nature and in bringing forth the fruit of the new life.

The contrast between the *Self Life*, or the corrupt nature received by natural birth, and the *New Life* received in regeneration by the Holy Spirit is thus set forth by Paul in his Epistle to the

Galatians, Chap. v: 19-23." The works of the flesh (or self life) are manifest which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: Of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

These fruits do not grow upon the same stalk, except it be grafted. The natural man in his unregenerate state brings forth the fruits of the flesh. The spiritually renewed man brings forth the fruits of the Spirit.

The power to live a pure life is alone received through faith in Jesus Christ. "As many as received him, to them gave he power to become the sons of God, even to them that believe upon his name." (John. 1: 12.)

The offer of this life is fully made to all men. It is received by faith alone. Those who believe and obey receive the new life and are saved. Those who refuse to believe and obey are lost, that is, they remain in their present lost and ruined condition.

This doctrine receives a good illustration in case of many plague-stricken towns. The people are helpless to escape the ravages of this dread disease. But God has provided a pro-



phylactic in the Haffkine serum and inoculation. It is offered freely to all. But many refuse to accept it, some even stoning the doctors and inoculators. These are siezed by the Plague and die miserably.

On the other hand some accept the new refuge against plague and are inoculated. They live at peace and are immune from attack.

So Christ offers full and free salvation to all. Some reject him and so die in their sins. Others accept of His salvation and are saved.

We are sorry to hear of the illness of the Rev. A. P. Kelso M. A. Principal of the Theological Seminary at Saharanpur. The last news from him was that he is much better. In the mean while Dr. Wherry has gone to his help, to give a course of lectures on Islām and method of evangelistic work for Muslims.

This week has been marked by the departure from our city of two of our lady doctors, the Misses Umpherston and Johnston, who have labored in the Medical College for Women. They have both been most energetic in their efforts to bring relief to the plague stricken. We are however glad to learn that Dr. Umpherston is to return to India at the end of six months. We wish these devoted women a safe voyage home.

It is our sad duty to record the death of Mrs. Valentine, who with her husband, the Rev. Dr. Collin Valentine of Agra, was on her way home from India. An attack of Lagrippe at Marseilles ended in heart failure, thus suddenly ending a most useful and consecrated life. We extend to her husband our cordial sympathy in his sad bereavement.

Living Witnesses.

ANOTHER HINDU WITNESS: *Concluded.*

From time to time he received a tract or letter from his friend, Miss McPhun, and found these a great help in stimulating and rousing him whenever he felt inclined to get weary and faint with the constant struggle within. In February 1888, he happened to come to Faizabad (Oudh), to which place Miss McPhun had been transferred, and being very desirous to see and hear more of Christian converts, he was glad to be introduced to some of them at a missionary meeting, held on the 6th of February, in the Church Mission Chapel, Faizabad. He seemed favourably impressed, and spoke also

the few words giving a clear testimony to the great value he put on the Word of God. He returned with another Brahmo to Lahore, where the Pandit laid the Foundation of a place for lecturing and preaching (the Deva Dharma preacher Hall) in commemoration of the first anniversary of the Deva Samaj. Brama Das again promised to remain faithful to his Samaj, but his heart felt "sad and dry," although all the others seemed very happy on this occasion.

In this state of indecision and halting between two opinions he asked God, to help him to decide either one way or the other. His health got worse: he had again to return to Ferozepore in the month of June. He prayed, struggled, wrestled day by day, but no light came to clear up the gloom of his soul. In his despair he prayed to God (the whole prayer is entered in his diary), on the 13th of June, in this manner:—"If by the 30th of this month I find no certainty what to do and how to decide, I shall destroy my body. O God, with Thee it is not impossible to show unto me which way I have to turn. If the way of Christ be the true one, and there I may spend my life to greater advantage, then point its virtues to me in such a manner that I may be struck by them, and thus be put to the necessity of casting myself at the feet of Christ." On the 14th he wrote out the resignation of his connection with the Deva Samaj, but did not send it to the Pandit at once. A day or two after this he went to see his father, who lived in a village not far off, and who was very ill. Having read in the Imitation of Christ the word of our Lord, "whosoever he be of you that forsaketh not all that he hath he cannot be my disciple" (Luke xiv 33), it occurred to him that he had not yet made a wholehearted surrender to God of all that he loved and prized in this world. Amidst a clump of trees, out in the open country, he stood and poured out his heart to God in fervent prayer, asking Him, with tears running down his face, that He should decide the matter for him. That very night he got a firm assurance that he ought to receive and follow Christ. On the 17th he sent off his resignation to the Pandit. Having done this his heart felt free, as if eased of a great burden. The Rev. Parān Chand Uppal, native pastor at Ferozepore, wanted to baptize him at once, but Brama Das made it a subject of prayer, and decided to go to Faizabad first in order to see Miss McPhun. A Christian brother advanced him money for his travelling expenses, and he arrived at Faizabad on 20th of June. His joy in-

creased day by day, and by spiritual intercourse and Scriptural instruction he found what he had sought and struggled for for four years that peace which is real and lasting, that life which Christ alone can give. (He was baptized on July 15th).

The Pandit wrote an article in the Dharma Jiwan acknowledging the resignation of Brama Das, admitting his sincerity, but doubting his mental state of health. We give our hearty testimony that our brother is perfectly safe and sound, and that it has been a great pleasure to me to prepare him for baptism. May the Lord grant him health and strength and a continual increase of spiritual grace, that brother Nathaniel Prem Das may eventually become a bright and useful Christian, and if it be the Lord's will, an instrument of grace for bringing others to the Saviour whom he loves so much.

Current Thought & Incident.

WHO WAS JESUS CHRIST: *continued.*

If from Paul we turn to the other apostles, we shall recognise in them the same convictions regarding the person of Jesus. Let us hear, for example, some of the declarations of the apostle John:—

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every one that cometh into the world. He was in the world and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only-begotten of the Father,) full of grace and truth," (John i. 1-14)

"But these are written, that ye might believe that Jesus is the Christ,

the Son of God; and that believing ye might have life through his name," John xx. 31.)

"And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life." (1 John v. 20.)

"Jesus Christ, who is the faithful Witness, and the first begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, amen. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last." "And I turned to see the voice that spake with me. And, being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death," (Rev. i. 5, 8, 10, 12-18.)

Could John have written such things of a mere man? Could a pious Jew have done so without conscious blasphemy? It is in vain to reply that I have quoted much of this from a vision. But would he have dared to record such a vision, unless he believed Jesus to have been Divine?

I am compelled, therefore, to admit that the apostles believed Jesus of Nazareth to have been a Divine Person. I am not asserting, at present, that what they believed was true in fact, but only that they in fact believed this to be true.

And here I might inquire, whether there was anything in their personal knowledge of Christ which could have suggested such a thought to those men. We have seen that the grand lesson of their education as Jews was, "Hear, O Israel: the Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, with all thy soul, and with all thy might." Whatever other faith or worship did not harmonise with this was deadly idolatry. It is true that, with the exception of Paul, all the apostles had seen Jesus in the flesh, and John specially pleads for His humanity, and presses it home with every form of expression. "That," says he, "which we have heard, which we have seen with our eyes, which he have looked upon, and our hands have handled, of the Word of life." But if we lay aside all supernatural and miraculous evidences of our Lord's person, what was there in His life which could have produced this impression, or awakened this strange conviction of His divinity? Not surely His lowly birth, nor the long years in which He was known only as the carpenter's son; not the sorrow and grief with which He was familiar, or the real though sinless infirmities to which He was subject; not the reception He met with from His countrymen, or the death by which His short earthly career was ended! What was there in an earthly life so intensely human, to convince such true, thoughtful, godly men as the apostles that this man was one with the Holy One of Israel, the Almighty Creator of the heavens and the earth? Yet such was the conviction of John, who leant upon His bosom at the Last Supper, watched Him in Gethsemane, beheld Him in the judgment-hall, and stood by Him at the cross! Such was the faith of Paul also who never saw Him in the flesh, or ever heard His voice while He tabernacled among men. If, however, the alleged supernatural facts in the Bible are true,—including the gift of the Spirit who was to "glorify" Jesus,—we can easily account for those convictions, but not otherwise.

To be continued.

New Songs of Wild Birds.

Professor Scott, of Princeton, calls attention to the fact that whereas different kinds of birds sing the songs peculiar to their respective species, certain individuals develop variations of their own, so that the close listener can recognize their peculiar personal song. In illustration, Professor Scott tells the life story of two Baltimore orioles, taken by him from the nest of their birth when they were about five days old and brought up in cap-

tivity. They developed a novel method of song, and four other young orioles, afterward "isolated from wild representatives of their own kind and associated with these two who had invented the new song, learned it from them and never sang in any other way."

The Industrious Danes.

The children of Denmark are taught to knit when but five years old. Even in the public schools this is quite an institution, although the private schools made it an absolute rule, one hour each day being given to that industry. The same rule applies in the home life, one hour being devoted daily either to sewing, knitting, crocheting, embroidery or lace making. Nor is this considered sufficient; the young woman of the family is supposed never to be idle, she must always have something on hand to take up. If a chance visitor comes in or a friend arrives for the day, both have their needlework with them.—Woman's Home Companion.

Making Others Happy.

Sydney Smith cut the following from a newspaper, and preserved it: "When you rise in the morning, form a resolution to make the day a happy one to a fellow-creature. It is easily done; a lot-off garment to the man who needs it, a kind word to the sorrowful, an encouraging expression to the striving—trifles in themselves light as air—will do at least for the twenty-four hours. And if you are young, depend upon it, will tell when you are old; and if you are old, rest assured it will send you gently and happily down the stream of time to eternity. By the most simple arithmetical sum, look at the result. If you send one person, only one, happily through each day, that is three-hundred and sixty-five in the course of the year. And supposing you live forty years only after you commence that course of medicine, you have made 14600 beings happy, at all events for a time."

Long Run by a Mouse.

A very strange accident that befell a mouse is thus reported by the Albany Express:

A wheelman hung his bicycle from the ceiling of his cellar, not far from a swinging shelf on which food was kept. A mouse jumped from the wall to the tire of the front wheel evidently hoping thereby to reach the shelf. The wheel started, and the mouse naturally ran toward the highest part of it. It was able to stay on the top of the tire, but couldn't get enough of a foothold to jump to the wall. When found next morning it was very much exhausted, though still running. The cyclometer showed that it had traveled over twenty-eight miles.

Telegrams.

London, March 21.

Mr. Barton, the Australian Premier, announced in the Federal House of Representatives, amid loud cheers, that the Government intended to despatch 2,000 Federal troops to South Africa in response to the request of Mr. Chamberlain.

Lord Kitchener wires that the last drive produced a total of 145 prisoners, including the 50 mentioned on the 14th instant.

The main operations appear now transferred to the Western Transvaal against Delarey. There are no blockhouses there.

London, March 21.

A *Morning Post* telegram from Paris says it is understood that the Franco-Russian declaration is merely a facade to a new close understanding whereby Russia pledges herself to support France elsewhere in certain contingencies in return for French support in the Far East.

London, March 21.

The new Russian Loan of £19,250,000 is based upon the Chinese indemnity, and will be issued at St. Petersburg, Berlin and Amsterdam. Instalments will be spread over a sufficiently long period to prevent serious pressure in the money market.

London, March 21.

The *Times* understands that Persia has concluded an agreement with Russia whereby Persia receives a new loan of ten million roubles, giving Russia a concession for a new road from Tabriz to Tehran.

London, March 21.

In the University sports Oxford beat Cambridge by 5 to 4.

Eight more militia battalions have volunteered for the front, and been accepted.

London, March 22.

One hundred and eighteen of the King's ships will participate in the coronation review.

London, March 23.

The rebellion in Southern China is assuming alarming proportions, and it is reported that the whole Imperial force of 20,000 men has joined the rebels.

The rebels have captured the prefectural town of Kanchau in Kwangtung, with the arsenal.

London, March 23.

The Tokio papers agree that the Franco-Russian declaration forms an additional guarantee of tranquillity in the Far East.

London, March 23.

Persia has ratified a convention whereby undertakes to contract the triple telegraph from Kashan to the Bluchistan frontier via Yazd and Kerman, and lease it to the Indo-European Company. Great Britain supervises the advance of money for the construction without interest, on the security of three-quarters of the Indo-European Company's rental. Britain maintains the line and pays the Persian guards therefor.

The line provides an alternative through route to Europe.

London, March 22.

Mr. Seddon, the New Zealand Premier, has announced his intention to propose giving Maoris the same rights as whites.

London, March 22.

A committee has been appointed to consider what measures should be taken in view of the unrestrained immigration of aliens, especially in London.

A *Standard* telegram from Pretoria says that the Boer delegates stayed two hours in Pretoria, interviewed Lord Kitchener, and proceeded by train to the Orange River Colony.

Mr. Brodrick, replying to a question in the House of Commons, said that Schalk Burger a fortnight ago intimated to Lord Kitchener his desire for safe-conduct through the British lines to see Steyn in reference to the possibility of peace proposals, and Lord Kitchener, with the assent of the Government, acceded.

London, March 25.

Coronation day and the following day have been proclaimed Bank holidays.

Calcutta, March 25.

A special telegram to the *Englishman* says:—

The idea of celebrating the late Queen's second Jubilee by means of bonfires has suggested a similar celebration on the occasion of the coming coronation. Lord Cranborne has agreed to preside over a committee which has been formed to arrange for a chain of bonfires throughout the country on the night of the coronation.

Allahabad, March 25.

The following Native Chiefs will attend the coronation in London:—Maharajas of Gwalior, Kolhapur, Jeypore and Idar, and the Nawab of Bahawalpore.

The Phulkian states of the Punjab will not be represented, as the Raja of Nabha, who was among the Chiefs originally selected by the Viceroy, is unable to make the journey to England on account of ill-health.

The Maharaja of Cooh Behar will attend as A. D. C. to the King-Emperor.

London, March 24.

Pilgrims are fleeing from Mecca to Jeddah.

Two hundred and eighty deaths from cholera took place at Mecca on Wednesday. The pilgrims number 240,000.

Calcutta, March 25.

A special telegram to the *Indian Daily News* says:—

It is credibly stated that the King's visit to the Riviera was abandoned owing to the danger of Pro-Boer affronts.

London, March 25.

The French Chamber has voted half a million francs for M. Loubet's journey to Russia.

Allahabad, March 25.

Some Marconi instruments have reached India, and experiments in wireless telegraphy will be carried out this week between the Central Telegraph Office at Calcutta and the Alipur Workshops where a mast has been erected.

London, March 25.

A despatch from Lord Kitchener states that the week's results give 5 Boers killed and 158 captured and surrendered.

Colonel Nixon's column found three Krupp guns north of Lindley.

Consols advanced 7-8 in London yesterday on the announcement of the Boer mission to Pretoria, and there is a hopeful feeling in Parliamentary circles regarding the outcome.

The arrival of the delegates in Pretoria surprised Mr. Kruger and his entourage.

Boer circles on the Continent believe that the mission will result in communications from Boer representatives in Europe, and subsequent exchange of Dutch and English notes.

Lord Milner has proclaimed the establishment of police in the towns of the Orange River Colony.

Schalk Burger and his companions were accompanied to Kroonstad by Lord Kitchener's Aide-de-Camp and six staff officers.

London, March 25.

Mr. John Redmond has given notice of a motion equivalent to a vote of censure on the Speaker for failing to insist on Mr. Chamberlain withdrawing his expression about traitors, which evoked Mr. Dillon's outbreak.

London, March 25.

The Prince and Princess of Wales today attended the launch of the battleship *Prince of Wales*, 15,000 horse-power.

A gunner, while firing the salute, had both arms blown off.

London, March 25.

Lorn George Hamilton, replying to a memorial from the Society for the Suppression of the Opium Trade, denied that the Government pledged themselves to diminish the poppy area and also denied that the area had increased. He quotes statistics showing restriction in production and exports.

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